Adv. Box W.

THE GADDING TRIBE REPROVED

BY

The Light of the Scriptures.

Wherin the true Proteſtants are encouraged to hold faſt their Chriſtian Profeſſion, maugre the Beaſt (*i.e.*) the Pope; or the Image of the Beaſt (*i.e.*) the Quakers, and their Followers: To whom is given a mouth to ſpeak great things.

By *George Willington*, Schoolmaſter in the City of *Briſtoll*.

Rev. 19. 20. *And the beaſt was taken, and with him the falſe Prophet, that wrought miracles before him, with which he deceived them that had received the marke of the beaſt, and them that worſhip his image. Theſe both were caſt alive into the Lake of fire, burning with brimſtone.*

Luk. 11. 35. *Take heed that the light which is in thee be not darkneſſe.*

Mat. 6. 23. *If therefore the light that is in thee be darkneſſe, how great is that darkneſſe?*

Heb. 13. 8. *Ieſus Chriſt yeſterday, to day, and for ever.*

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The gadding Tribe reproved by the light of the Scriptures.

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BISHOPSGATE WITHOUT E.C.

A word from the Word, even that Word of Truth, to that Serpent-Generation called Quakers.

Especially to that conniving Seducer *John Audland*, and the rest of his Brethren in iniquity; who have of late set forth a malicious Pamphlet against our godly Magistrates, and faithfull Ministers: Entituled, *The Innocent delivered out of the snare; and the blind guide falne into the pit.*

*Mat.*23.*v.*24,27,28,33.

YE blind guides, which straine at a gnat, and swallow a camell. Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of

all uncleanneſſe: Even ſo, ye alſo outwardly appeare righteous unto men, but within ye are full of hypocriſie and iniquity. Ye ſerpents, ye generation of Vipers, how can ye eſcape the damnation of hell? *Luk.* 16. 15. ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God. *Acts* 5. 3. Why hath Satan filled thy heart to lye againſt the Holy Ghoſt? *Act.* 8. 22, 23. Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterneſſe, and in the bond of iniquity. *Mat.* 7. 1, 2, 3, 4, 5. Judge not, that ye be not judged, for with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you againe. And why beholdeſt thou the mote that is in thy brothers eye, but conſidereſt not the beame that is in thine own eye? Thou hypocrite, firſt caſt out the beame out of thine own eye, and then ſhalt thou ſee clearely to caſt out the mote that is in thy brothers eye. Why boaſteſt thou thy ſelſe in miſchiefe, O mighty man? The goodneſſe of God endureth continually. Thy tongue deviſeth miſchiefes: like a ſharpe razor, working deceitfully. Thou loveſt evill more than good, and lying rather than to ſpeake righteouſneſſe. Thou loveſt all devouring words, O thou deceitfull tongue. God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. The righteous

ſhall

ſhall ſee and feare, and ſhall laugh at him, *Pſal.* 52. *v.*1,2,3,4,5,6.

Act. 5. *v.* 35, 36, 37, 38, 39. Take heed to your ſelves (O ye Quakers) what ye intend to do as touching theſe men [to wit, godly Magiſtrates, and faithfull Miniſters] for before theſe daies roſe up *Theudas* boaſting himſelfe (as you now do) to be ſome body, to whom a number of men, about foure hundred, joyned themſelves, who was ſlaine, and all, even as many as obeyed, or beleeved him, were ſcattered, and brought to nought. After this man roſe up *Iudas* of *Galilee*, in the daies of the taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed. And now I ſay unto you (Quakers) refraine from theſe men [to wit, the Miniſters of Gods Word, and alſo our godly Magiſtrates, to whom every ſoule muſt be ſubject, *Rom.* 13.1.] and let them alone, [write not ſuch bitter ſpeeches againſt them] for if this counſell, or this worke [to wit, of the Miniſtry] be of God, ye cannot overthrow it, [it will ſtand; ſtand? Yea ſtand, and flouriſh too, in ſpite of your hearts, maugre your beards: therefore deſiſt from your wicked purpoſes, hatcht in hell] leſt happily ye be found even to fight againſt God. It is hard for thee to kick againſt the pricks, *Act.* 9.5. Thou mayeſt get a bloudy Shin or Heele for thy labour. If any man luſt to be contentious, we have no ſuch cuſtome, neither the Churches of God, 1 *Cor.* 11.16.

When *Elymas* the Sorcerer withſtood the Apoſtles, *Paul* and *Barnabas*; *Paul* filled with the Holy

Ghoſt, ſet his eyes on him, and ſaid, [as I may ſay to thee *Iohn Audland*] O full of ſubtilty, and all miſchief, thou child of the devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord? *Acts* 13.8,9,10.

And whereas thou wroteſt (as thou ſaidſt) that late Pamphlet, (afore-mentioned) in regard thoſe men againſt whom thou haſt wrote, have endeavoured to render thee and thy crue odious to the world: I muſt be bold to tell thee, that that late Pamphlet hath rendred thee and thy Sect more odious, by reaſon of the curſed ſpeakings that are in it, which thy malicious ſpirit hath belched out againſt Gods Magiſtrates and Miniſters: they are odious ſpeeches, I bluſh to name them. If you are men ſent from God (as you pretend) you muſt needs have the ſpirit of God: and if ſo, you would ſhew forth the vertues of the ſpirit; which are ſet down by Saint *Paul*, *Gal.* 5.22,23. But the fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance: againſt ſuch there is no Law. Now what doth the Apoſtle adde, *v.* 25,26. If we live in the ſpirit, let us walke in the ſpirit. Let us not be deſirous of vaineglory, provoking one another, envying one another.

Now by this ſpirituall touchſtone is made manifeſt what ſpirituall Saints your Sect are; for if the ſpirit were in you, you would bring forth the fruit of the ſpirit, which the bleſſed Apoſtle cals in the ſingular number, fruit (not fruits) which is very remarkable; for where there is one of theſe fruits in reality,

reality, there they are all in ſome meaſure (though not alwaies diſcernable) ſo conſequently, it appears that thou wanteſt the ſpirit, in regard thou wanteſt love, as thy fore-mentioned Pamphlet doth declare. As I began with the words of the ever bleſſed Jeſus, ſo I ſhall conclude all I have to ſay directly to thee *Iohn Audland*, and to the reſt of thy brethren in iniquity, with the words of the ſame ever bleſſed Jeſus, *Mat.* 12.33 to the end of *v.* 37.

Either make the tree good, and his fruit good: or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of Vipers, how can ye being evill ſpeake good things? for out of the abundance of the heart the mouth ſpeakes. A good man out of the good treaſure of the heart bringeth forth good things: and an evill man out of the evill treaſure bring forth evill things. But I ſay unto you, that every idle word that men ſhall ſpeake they ſhall give account thereof at the day of judgement: [ſo ſhall *Iohn Audland* for his curſed ſpeakings in his Pamphlet.] (Therefore judge nothing before the time, untill the Lord come, who will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the heart; and then ſhall every man have praiſe of God, 1 *Cor.* 4.5.) For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

I beſeech all you that ſhall read or heare this little book, in the bowels of Jeſus Chriſt, upon conſideration of the premiſes, to avoid and abandon (with

(with might and maine) the private meetings and conventicles, eſpecially the books and erroneous doctrines, and helliſh Blaſphemies, of this new upſtart impious generation, commonly called, and known by the name and title of Quakers, and Shakers: whoſe manner and cuſtome is, to fall a quaking and trembling with their whole bodies: juſt after the manner of damned wretches at the laſt day, to whom Chriſt ſhall ſay, go ye curſed into everlaſting fire prepared for the devill and his Angels.

Beware (ſaith our bleſſed Saviour) of falſe Prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves, ye ſhall know them by their fruits: do men gather grapes of thornes, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth evill fruit. A good tree cannot bring forth evill fruit, neither a corrupt tree bring forth good fruit *. Every tree that bringeth not forth good fruit is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. *Mat.* 7. 15, 16, 17, 18, 19, 20. Then if any man ſhall ſay unto you, loe, here is Chriſt, or there, beleeve it not. For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very Elect. Behold I have told you before. Wherefore if they ſhall ſay unto you, he is in the deſart, go not forth: behold he is in the ſecret chambers *, beleeve it not, *Mat.* 24. 23, 24, 25, 26. Remember what the Holy Ghoſt ſaith, *Acts* 8 9. There was a certain man (in *Samaria*) called

called *Simon*, who before time in the ſame City uſed ſorcery, and bewitched the people of *Samaria*, giving out that himſelfe was ſome great one [as theſe Quakers now do,] yet he was in the gall of bitterneſſe, and in the bond of iniquity, *ver.* 22, 23.

What Saint *Paul* ſaid to the *Galathians*, who were turned aſide to new Lights, to new Teachers (ſuch as the Quakers are) the ſame do I ſay to the giddy headed people of the Church of England. O fooliſh *Galathians*, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified among you? This only would I learne of you, received ye the ſpirit by the workes of the Law, or by the hearing of Faith? Are ye ſo fooliſh, having begun in the ſpirit, are ye now made perfect by the fleſh? Have ye ſuffered ſo many things in vaine, if it be yet in vaine? *Gal.* 3, 1, 2, 3, 4.

I marvell that ye are ſo ſoon removed from him that called you into the grace of Chriſt unto another Goſpell, Which is not another, but there be ſome that do trouble you, and would pervert the Goſpell of Chriſt. But though we or an Angell from heaven preach any other Goſpell unto you than that which hath been preached, let him be accurſed. As I ſaid before, ſo ſay I now againe, if any man preach another Goſpell unto you, than that ye have received, let him be accurſed, *Gal.* 1. 6 7, 8 9. The myſtery of iniquity doth already worke, only he who now letteth, will let, untill he be taken out of the way. And then ſhall the wicked be revealed,

whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his comming: Even him whoſe comming is after the working of Satan, with all power, and ſignes, and lying wonders; and with all deceivableneſſe of unrighteouſneſſe in them that periſh: becauſe they received not the love of the truth that they might be ſaved; and for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould beleeve a lye: That they all might be damned who beleeved not the truth, but take pleaſure in unrighteouſneſſe, 2 *Theſ.* 2 7,8,9,10,11,12.

Saint *Paul* taught the primitive Romans, (and in them us,) Firſt, That it is the imputed righteouſneſſe of Chriſt only that makes us juſt in the ſight of God, *Rom.* 4.9,17,23. Chap. 3. from *v.* 19 to the end. Chap. 5. *totum.*

2. That our Election is of Gods free grace. *Rom.* 9.12. Chap. 11.5,6.

3. That we are juſtified only by faith in the ſight of God without good works, *Rom.* 1.17. *Chap.* 3.20, 28. *Chap.* 4. moſt part. *Chap.* 5. *totum.*

4. That the holy Scriptures are of divine authority, *Rom.* 3.2,4. *Rom.* 9.17. *Rom.* 11.32. compared with *Gal.* 3.21.

5. That no man ſince the fall of *Adam*, can perfectly fulfill the Law of God in this life: and therefore can by no means merit except it be wrath, and damnation, *Rom.* 3.19, &c. *Rom.* 7.10. and ſo on to the end. *Rom.* 11.32. *Rom.* 8.18. *Rom.* 6.23. *Rom.* 11.6. There is no ſalvation in any other [but Jeſus Chriſt] for

for there is no other name under heaven given among men whereby we must be saved. *Act.*4.12. No marvell then that the blessed Apostle and servant of God Saint *Paul*, useth the sweet and comfortable name Jesus five hundred times (if I am not mistaken) in his Epistles to the Churches; for it is that saveth his people from their sins, *Mat.*1.21.

6. That he that hath received a Ministry should waite on his Ministry, and take heed to fulfill it, *Rom.* 12.7. See *Col.*4.17.

7. That every soule must be subject to the higher powers: and yeeld obedience to every one of their Ordinances, though humane, if not contrary to Gods word; for there we are to obey God rather than man, and be at his commands in point of Gods worship, so far as belongs to the circumstances, how, and when, being in things indifferent in their own nature, and that he also professe to disclaime all opinion of holinesse, worship, merit, and necessity, there must we be subject, and all this for conscience sake: knowing that God is the Author of Magistracy, and Magistracy is also good, even when the Magistrate is evill. *Rom.*13.*v.*1.to 8. Then he adds, *Chap.*16. 17, 18. Now I beseech you brethren, * marke them which cause devisions, and offences contrary to the doctrine which ye have learned, and avoid them. [Then he adds the reason] For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and faire speeches deceive the hearts of the simple.

O that we would all imbrace this wholsome coun-

ſell of the bleſſed Apoſtle, even to marke, and ſo to marke, as to avoid all Papiſts, Arminians, Anti-trinitarians, Anti-ſcripturiſts, Anabaptiſts, Quakers, and all other Sects, and Sectaries whatſoever, that cauſe diviſions, and offences contrary to this, or any other doctrine, which the bleſſed Apoſtle taught the ancient Romans: and that upon the reaſon of the counſell, *ver.* 18.

Make not the light within your rule to walke by, further than it agrees with the light without, ſhining forth in the holy Scriptures. Follow your light within, and your teacher within, what elſe? But ſo as not to neglect the light without, ſhining forth in the holy Scriptures. For as the Scriptures are the word of God, 2 *Tim.* 3.16. So it is a perfect rule of righteouſneſſe, containing all our duty to God, to man, to our ſelves: all thoſe things which are to be done, or left undon, or to beleeved to ſalvation, *Pſal.* 19.7. The holy Scriptures are able to make us wiſe unto ſalvation, through faith which is in Jeſus Chriſt. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe, that the man of God may be perfect, throughly furniſhed unto every good worke, 2 *Tim.* 3.15, 16, 17.

Whileſt the upſtart Sect, the Quakers, do look principally after the light within, we (ſaith Saint *Peter*) have a more ſure word of prophecy, whereunto ye do well * that ye take heed, even as unto a light which ſhineth in a darke place untill the dawn, and the day ſtar ariſe in your hearts. Knowing this firſt, that

that no Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 19, 20, 21. Wherefore, I humbly beſeech you that ye be not ſoone ſhaken in mind, by this up-ſtart generation of quaking ſeducers, who have a forme of godlineſſe but deny the power thereof: from ſuch turne away. For of this ſort are they which (forſaking the publike aſſemblies) creep into houſes, and lead captive ſilly women, laden with ſin, and led away with divers luſts: ever learning, and never able to come to the knowledge of the truth. Now as *Iannes* and *Iambres* [thoſe ſorcerers ſpoken of, *Exod.* 7. 11, 22.] withſtood *Moſes*, ſo do theſe alſo reſiſt the truth, men of corrupt minds, reprobate concerning the Faith, but they ſhall proceed no farther, for their folly ſhall be made manifeſt unto all as theirs alſo was. But continue you in the things which ye have learned, and have been aſſured of, knowing of whom ye have learned them, *Tim.* 3. 5, 6, 7, 8, 9.

Let us hold faſt the profeſſion of our faith without wavering (for he is faithfull that promiſed) and let us conſider one another to provoke unto love and to good works. Not forſaking the aſſembling of our ſelves together, as the manner of ſome is: but exhorting one another, and ſo much the rather as ye ſee the day approaching. Caſt not away therefore your confidence which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God ye may receive the promiſe.

miſe. For yet a little while and he that ſhall come will come, and will not tarry. Now the juſt ſhall live by faith. But if any man draw back, my ſoule ſhall have no pleaſure in him. But we are not of them who draw back unto perdition, but of them who beleeve to the ſaving of the ſoule, *Heb.* 10. 23, 24,25,35,36,37,38,39.

Be ye henceforth no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſſe, whereby they lie in waite to deceive, *Eph.*4.14. Embrace the counſell of the Apoſtle, 1 *Iob.*4. 2. Beloved, beleeve not every ſpirit, but try the ſpirits [to wit, thoſe who ſay they are ſent by the ſpirit] whether they are of God: becauſe many falſe prophets are gone out into the world. But how ſhall we try them? To the Law and to the Teſtimoney, if they ſpeake not according to this word, it is becauſe there is no light in them, *Iſa.*8.20. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid God ſpeed, [that is, ſhew him no countenance, by receiving him, hearing him, and the like,] for he that biddeth him God-ſpeed is partaker of his evill deeds, 2 Ep. of *Iob.* 10,11. ye therefore beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away with the errour of the wicked fall from your own ſtedfaſtneſſe, 2 *Pet.*3.17. Little children (ſaith Saint *Iohn*) it is the laſt time: and as ye have heard that Antichriſt ſhould come, even ſo now are there many Antichriſts, whereby we know that it is the laſt time.

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They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the holy one, and shall know all things. Let that therefore abide in you which ye have heard from the beginning: if that which you have heard from the beginning shall remain in you, ye shall also continue in the Father and the Son. And this is the promise that he hath promised us, even eternall life. These things have I written unto you, concerning them which seduce you, 1 *Ioh.* 2.18, 19, 20, 24, 25, 26. Now the spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils; speaking lies in hypocrisie, having their consciences seared with a hot iron, 1 *Tim.* 4.1, 2.

Thus saith the Lord, stand ye in the waies and see, and aske for the old paths, where is the good way, and walke therein, and you shall find rest for your soules, *Ier.* 6.16. "Therefore suffer not your selves "to be led aside out of the old way, after new lights, "new waies, new notions, new doctrine, a new Go- "spell, a new Church, for the good way is an old "way; but stand stoutly, and to the death in the "cause and quarrell of the good old way, and con- "tend, and that earnestly, for that old faith once deli- "vered to the Saints, *Iude* 3. Which faith is laid down in the sacred lines of the holy Scriptures, from the Alpha of *Genesis* to the Omega of the *Revelation*:

velation: and is ſummed up in that almoſt forgotten Creed, commonly called, the Apoſtles Creed, which may be truly called the Summary, or Abridgement of the Goſpell, for it is a ſhort ſum of all thoſe Goſpell-truths which are abſolutely neceſſary to ſalvation. "This Creed is the badge, or cognizance, by "which the faithfull are diſcerned from unbeleevers. This is the Catholick faith, which except a "man beleeve faithfully he cannot be ſaved.

"This ſhort and perfect confeſſion of this Catholike Creed, which was aſſigned by the ſentences "of twelve Apoſtles, is ſo perfect a celeſtiall Armour, that all opinions of Hereticks may by this "alone, as with a ſword, be cut in peeces. As *Tertullian* learnedly ſaith, *Regula quidem fidei, una omnino "eſt, ſola immobilis & irreformabilis, credendi ſcilicet, in "unicum Deum omnipotentem, &c. Hac Lege fidei mo-"nente, cætera jam diſciplinæ & converſationis admit-"tunt novitatem correctionis, operante ſcilicet, & "proficiente uſque in finem gratia dei.*

The rule of faith is wholy one, unalterable, never to be mended, never to be changed; to wit, *I beleeve in God the Father Almighty, &c.* This Law of Faith remaining, in other things you may encreaſe and grow.

The knowledge of theſe Articles is required of all; in the defence whereof we ſhould be ready to ſuffer the extreameſt things, even death it ſelfe, (if God be pleaſed to call us thereunto) and which we ſhould count the very Characters of true Religion, the diſtinct knowledge whereof we ſhould lay up as great

great riches. Let us therefore be alwaies ready after the example of Christ, to witnesse a good confession, albeit it be even before *Pontius Pilate*, 1 *Tim.* 6. 13.

Do any perswade you to forsake your Ministers, and to follow new lights? This perswasion commeth not of him that calleth you, but of those who trouble you, and would pervert the Gospell of Christ, *Gal.* 5 8. *Chap.* 1. 7.

Whilest some men (yea, the most) do sell the truth, O do you buy it at any rate, and sell it at no rate, according to the counsell of the wise man, *Pro.* 23. 23. For I am perswaded the devill had never such a harvest of soules since the Reformation as he hath now by our innovators, they are the devils brokers, the Popes Agents sent abroad throughout the whole Land to seduce, and to disturbe the Nation: be you (for Gods sake) not seduced by them, for errours in the judgement are far more dangerous than errours in life, for sound doctrine may reforme a bad life, but a scandalous life cannot establish sound doctrine. Continue you [therefore] in the faith, grounded and setled, and be not moved away from the hope of the Gospell, *Col.* 1. 23. Would any perswade you to forsake the publike Assembly of Gods Saints? Let your answer be, and your resolution too, we will not forsake the house of our God: *Neh.* 10. 39. Oh do you not (as you tender the salvation of your soules) forsake the Temple, and truth of God, to follow the bleating of *Jeroboams* calfe in *Dan*, or in *Bethel*, 1 *Kin.* 12. *v.* 25. to 31. As for these Quakers, they are at this day miserably misled, (God of his infinite mer-

cy open their eyes) for now the blind do lead the blind, and if they go on, both will certainly fall into the ditch.

Oh therefore, I do humbly and earneſtly beſeech you, to have nothing to do with this gadding Tribe, with this intoxicated, giddy headed, and brain-ſick generation.

For your incouragement hereunto I beſeech you ſeriouſly to conſider what our bleſſed Saviour ſaith, by way of commendation to the Church of *Epheſus*, *Rev.*2.2. I know thy works,and thy labour, and thy patience, and how thou canſt not beare ſuch as are evill : and haſt tried them which ſay they are Apoſtles(men ſent from God)and are not,and haſt found them lyars. Marke; and canſt not beare them; O that the ſame mind were in us of the Church of England! Conſider alſo what a diſcommendation and reproofe our bleſſed Saviour gives the Church of *Pergamos*,*Rev.*2.14. I have a few things againſt thee, becauſe thou haſt them that hold the doctrine of *Balaam*, who taught *Balaac* to caſt a ſtumbling block before the children of *Iſrael* to eat things ſacrificed unto Idols, and to commit fornication. So haſt thou alſo them that hold the doctrine of the *Nicolaitans*, which thing I hate. So to the Church of *Thyatira* he gives a ſharp reproofe for ſuffering falſe teachers to rooſt among them, [ſuch as the Quakers are,] *Rev.*2.20.Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt * that woman *Iezabel*, which calleth her ſelfe a propheteſſe to teach and to ſeduce my ſervants,*&c.* And I am afraid that the Lord hath a controverſie with the Church of England,

England, for * ſuffering theſe Quakers, and deceivers, under the ſpecies of Religion, to teach and to ſeduce the people, not only in their private meetings, and conventicles, but alſo in the Preſſe by ſcandalous and lying Pamphlets, which is the way to make our Magiſtrates and Miniſters to be in contempt of the people, and our adverſaries the Papiſts do rejoyce at it: for the Pope had never ſuch a hopefull ſucceſſe of reducing Popery into this Land as he hath now; God of his infinite mercy prevent it. And Oh! that our faithful Magiſtrates, into whoſe hands God hath intruſted power, would be valiant for the truth upon the earth (as hitherto they have been) to cut off falſe Prophets, Hereticks, and perverſe and incorrigible ſeducers and blaſphemers, for theſe are the peſt of Church and State. *Lev.* 24.16. 2 *Kings* 23.20. *Chap.* 10.4,5. 2 *Chron.* 15.8, 12,13,14,15,16. That judgement may flow down as the rivers, *Pſal.* 99.4. And I am perſwaded the worke would be ſo acceptable to God, that he would multiply his bleſſing, not only on the perſons of our Magiſtrates: but on their ſeed alſo, *Pro.* 29.4, 14. This note was the ſwan-ſong of the ſweet Pſalmiſt of Iſrael, which the God of Iſrael, the rock of Iſrael ſpake to him, he that ruleth men muſt be juſt, ruling in the feare of God, and he ſhall be as the light of the morning * when the ſun riſeth, even a morning * without clouds, as the tender graſſe ſpringing out of the earth by cleare ſhining after raine, 2 *Sam.* 23.1,3,4. Deale couragiouſly, and the Lord ſhall be with the good, 2 *Chron.* 19.11. So ſhall the wicked feare, the godly love, and all reverence

you, but if not, you and your authority will be contemned, and kicked againſt by every worme.

And O ye inhabitants, eſpecially of the City of *London* and *Briſtoll*, and all other the Sons of the Church of England; both high and low, old and young, rich and poore, male and female: O that my counſell might be acceptable unto you! have not itching eares, forſake not your old teachers to follow new lights: for the good way is an old way, *Ier.* 6. 16. Uſe much prayer (eſpecially morning and evening) in your Family, and in your Cloſets, and beg earneſtly of God, from a faithfull and penitent heart, to ſhew you the right way, *Ezra* 8.21. *Pſal.*119. 36. *Eſa.*48.17. *Pſal.*27.11. Gad not about to change your way, *Ier.*2.36. Rather conſider that undeniable truth of him that is the way, the truth, and the life, and therefore the fitteſt to teach the true way unto life, *Iohn* 14.6. See what he ſaith *Ioh.*10.1. and ſo on. Verily, verily, I ſay unto you, he that entereth not in by the door [to wit, of a true and lawfull Call] but climeth up ſome other way, the ſame is a thiefe, and a robber, [and ſuch are the Quakers, and ſome others] but he that entereth in by the doore is the Shepheard of the ſheep: [and ſuch are your ancient Divines, ſo much cried out againſt on all hands.] To him the porter openeth, and the ſheep heare his voice, and he calleth his own ſhip by name, and leadeth them forth. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: and they know his voice. And a * ſtranger will they not follow *, but will fly from him, (not

run

run after him, but run from him) for they know not the voice of ſtrangers. O do not you (as you tender your ſoules good) follow ſtrange teachers, ſtrange lights, but keep cloſe to your old teachers, and continue in the things which you have learned, knowing of whom ye have learned them, 2 *Tim.*3.14. The more the men of this generation do cry down the Miniſtry of man, the more let us prize them, and eſteeme them highly in love for their works ſake, 1 *Theſ.*5.12, 13.

Keep cloſe to the Scriptures, to the written word, even that engraffed word which is able to ſave your ſoules, *Iam.* 1.21. make that your guide: and then God will be your guide even unto death, *Pſa.*48.14. And after death he will give you a Crown of never-ceaſing glory, *Rev.*2.10. Let Gods Law be the light for your feet, and the Lanthorn for your paths, *Pſal.*119.105. Let us follow after the things which make for peace, and things wherewith one may edifie another, *Rom.* 14.19. Study thoſe things exactly which moſt concerne you, avoid vaine queſtions, and fruitleſſe contemplations, and vaine janglings, and controverſies: and labour eſpecially to know Gods nature aright, and the diſtinct manner of his worſhip, how you may ſerve him: ſtudy to know your own particular offences, and to know that that Jeſus which was crucified at *Ieruſalem* above 1600 yeares ago is your Saviour, and was crucified for your ſins: and that there is no way and meanes to be ſaved but by, in, and through him [*Act.*4.12.] made ours only by faith, *Iob.*1.12.

And as you profeſſe the truth, ſo practice the truth, that ſo you never defile your holy profeſſion by a ſcandalous converſation, *Col.*2.6. And becauſe theſe are the laſt and perilous daies, in which men ſhall have the ſhew, but deny the power of Godlineſſe, 2 *Tim.*3.5. it lies you upon, to know in what things the power of godlineſſe doth conſiſt, that the full bent of your ſoules may be placed on theſe things. It conſiſts in righteouſneſſe, peace, and joy in the Holy Ghoſt, in humility, patience, goodneſſe, meekneſſe, and truth, in mercy, mortification of the fleſh, government of the affections, and of the tongue, in heavenly-mindedneſſe, in ſelfe-deniall, and contempt of the world, in the life of a pilgrim, in long-ſuffering, and in gentleneſſe, in ſobriety and temperance, in faith, and communion with God, in brotherly kindneſſe, and charity amongſt men. I commend unto your reading and meditation the 13. of *Deuteronomy*. *Mat.*24. 2 *Pet.*2. 2*Tim.*3. and the Epiſtle of Saint *Iude*, and in generall the whole Bible, *Ioſh.*1.8. *Deut.*6.6,7,8,9.

TO aſſert, or to confute the ſeverall Tenets of this gadding Tribe, is beyond my purpoſe: in regard our Divines have done it ſo well already, both in the Pulpit, and in the Preſſe: yet notwithſtanding I ſhall ſay ſomething to thoſe principles of theirs which are called lower principles; which (as far as I know) are not yet writ againſt by any. And this I ſhall do (as neare as I can) in the words of the Scripture, that ſo it may be the more convincing, and

and undeniable, except of thoſe who deny the Scriptures.

TO begin firſt with judging. If we aske them why they take upon them to judge? Their anſwer is, *The Saints ſhall judge the world,* [1 *Cor.*6.2.] For to prove that the principle is theirs, I can bring five witneſſes (beſides my ſelfe) to juſtifie that two known and profeſſed Quakers, with whom I diſcourſed, did alledge this in anſwer.

Confut. It is not ſaid, the Saints do, but, the Saints ſhall judge the world: and that is at the day of judgment; and this they ſhall do three waies:

1. By way of aſſent, in approving the ſentence of Chriſt.

2. As they are members of Chriſt the judge [ſaith a moderne Divine.]

3. By their example, which ſhall be alledged to condemne the wicked.

So by this Scripture they have no warrant for judging others.

That we ought not to judge, I have ſhewed at the beginning; See *Mat.*7.1,2,3,4,5. 1 *Cor.*4.5. *Rom.*14.3,10,11,12,13. and many other; if we will judge, let us judge our own ſelves: that we may not be judged of the Lord, 1 *Cor.* 11.31.

2. *They are not true Miniſters which are called by mans Miniſtry, or by a mediate call from man.*

Proofe. That this is their Tenet all that ever heard them know, and their books do generally declare it.

Confut.

*Confut. Luk.*9. 1. and 10. 1. ſhews that Chriſt in the daies of his fleſh ordained Apoſtles, and Diſciples, and ſent them to preach. Againe, there is an undeniable place, *Act.* 13. 2, 3. There we read of *Barnabas* and *Saul* that they were ſeparated for the worke of the Miniſtry. As the Church miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, ſeparate me *Barnabas* and *Saul* for the worke whereunto I have called them. Marke the words, I have called them to the worke, there is the immediate call from God, but that is not enough, ſeparate me *Barnabas* and *Saul* for the worke whereunto I have called them. I have called them immediately, you muſt call them mediately. And how was this done? Why *v.*3. And when they had faſted and prayed, and laid their hands on them, they ſent them away. Marke what follows: So they being ſent forth by the Holy Ghoſt, *&c.* So againe very notably, *Act.* 14. 23. When they had ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they beleeved. So againe, 1 *Tim.*4. 14. There ſaith Saint *Paul* to his Son *Timothy*; Neglect not the gift which is in thee, which was given thee by propheſie, with the laying on of the hands of the Presbytery. So *Tit.* 1. 5. ſaid the ſame Apoſtle to *Titus*, For this cauſe I left thee in *Creete*, that thou ſhouldſt ſet in order the things that are wanting, and ordaine Elders in every City, as I had appointed thee. See the charge againe he gives his ſon *Timothy*, 2 *Tim.*2. 2. The things which thou haſt heard of me among many witneſſes, the ſame

ſame commit thou to faithfull men, who ſhall be able to teach others alſo. See *Acts* 6.3,4,5,6. I could alledge many more; but theſe are ſufficient to convince any that do not ſet themſelves on purpoſe to reſiſt the Holy Ghoſt. Beſides, many worthy Divines have written very largely upon this ſubject, upon another occaſion, and againſt another generation of men. See to this effect a book intituled, *The Pulpit guarded*, and another, *The Pulpit guard relieved.*

3. *That we are to ſalute no man.*

Proofe. That this is their Tenet appeares daily by their manners and carriage.

Confut. Mat. 5.47. Saith our bleſſed Saviour, If ye ſalute your brethren only, what do ye more than others? Do not even the Publicans the ſame? *Mat.* 10.12. When ye come into a houſe, ſalute it. 1 *Sam.* 25.14. We read, that *David* ſent one of his young men to ſalute *Nabal.* And in 1 *Sam.* 17.22. we find it was the practice of *David* himſelfe, (who was a man after Gods own heart,) — *David* came and ſaluted his brethren. *Acts* 21.19. We find it was Saint *Pauls* practice: he ſaluted the Elders, and Diſciples. And in the 16 of the *Romans* he gives command for it almoſt throughout the whole Chapter.

Objection. Luke 10.4. Salute no man by the way.

Anſwer. This was a commandement given particularly to the Apoſtles, at, and for that time only: compare this with *Mat.* 10.10, 11, 12. Beſides,

the Apoſtles at that time were to weare no ſhooes, nor to carry a ſcrip, which the Quakers do. If they leave off ſaluting, let them alſo leave off their ſhooes too, let them conforme to all, or to none. This Text of Scripture we ſee (being rightly underſtood and compared) makes rather againſt, than with their unmannerlineſſe.

4. *That the Scriptures ought not be expounded: and that expounding of Scripture is an adding to Scripture: and if we adde, then God will adde to us all the plagues that are written therein.*

Prooſe. That this is theirs, (although I could bring ſufficient witneſſe) I need go no farther than their own writings to make it appeare. It is ſo well known they cannot deny it.

Confut. Neh. 8.8. We read of the Prieſts and Levites, that they read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed the people to underſtand the reading. And *Marke* 4.34. we read of our bleſſed Saviour, that (before his crucifixion at *Ieruſalem*) he expounded all things to his Diſciples. And (after his glorious Reſurrection for our juſtification) we read of him, that beginning at *Moſes*, and all the Prophets, he expounded unto them out of all the Scriptures the things concerning himſelfe. *Mat.* 9.13. Saith Chriſt, Go ye and learn what that meaneth, I will have mercy and not ſacrifice. Quoting that place *Hoſ.* 6.6. I deſire mercy and not ſacrifice, he bids go and learne what it meaneth, ſee *Chap.* 12.7. So in *Ioh* 5.39. our ever bleſſed Saviour

Saviour gives this in charge to his Disciples, Search the Scriptures. Search them, to wit, for the spirituall sense and meaning of them, see *Mat.*24.15. So in *Acts* 28.23. we read of Saint *Paul*, that when many of the people were come to him, he expounded and testified the kingdome of God, perswading them concerning Jesus, both out of the Law of *Moses*, and out of the Prophets, from morning till evening. Nay yet further, *Acts* 8.31. we read of a certaine Eunuch who was in his Chariot, returning home, and was reading in *Esaias* the Prophet, then the spirit said unto *Philip*, go neare, and joyne thy selfe to this Chariot, and *Philip* ran thither to him, and heard him read the Prophet *Esaias*: and he said, understandest thou what thou readest? And he said, how can I except some guide me? And he desired *Philip* that he would come up and sit with him, *&c.* Then we see *ver.* 35. that *Philip* opened it unto him. Pray read the place at your leisure. So Saint *Peter* also 2 *Pet.*1.20. Seeing this first, that no prophecy of the Scripture is of any private interpretation. In that Saint *Peter* doth say, the Scripture is not of any private interpretation, he doth not meane, that the Scriptures should not be expounded at all, [as some have seemed to prove] for then he would have said peremptorily, the Scripture is of no interpretation at all; but he saith, the Scripture is of no private interpretation: Implying, that no private person, of a private spirit, ought to expound, or interpret the holy Scriptures; for they admit of no private interpretation. [A good wipe for all those who

who leap from their ſhop-boards into the Pulpit to expound the Scripture unto the people; [ſee the anſwer to the ſecond Tenet.]

Here is enough (I hope) to convince any gainſayers of this truth, except ſuch unreaſonable perſons, (with whom I diſcourſed the other day) who ſaid, let me alledge what I would, they would not beleeve me.

5. *That it is not lawfull to uſe the title of Maſter to any.*

Proofe. That this is theirs appeares by their writings: and the proofes they do bring for it are two, *Mat.*23.12. Be ye not called Maſters, for one is your Maſter, even Chriſt. And again, *Iam.*3.1. My Brethren, be not many Maſters: knowing that we ſhall receive the greater condemnation.

Confut. The meaning is not that it is unlawfull to be called Maſter: for Chriſt himſelfe was ſo called, and found no diſlike with it, as appeares *John* 20.16. and many others. But when the Ruler ſaid unto him good Maſter, what ſhall I do to inherite eternall life, *Luk.*18.18,19. Jeſus then ſaid unto him, why calleſt thou me good? (becauſe he looked upon him only as a man) but he did not ſay unto him, why calleſt thou me Maſter, but why calleſt thou me good? There is none good * but one, and that is God.

But the meaning is, be ye not called Maſters of other mens faith, to tye them to your humours: or do ye not ſeek for the title, to wit, in way of vaine glory.

Object.

Object. 1 *Cor.*7.23. ye are bought with a price, be ye not the servants of men.

Answer. The meaning is, let no mans humour be your guide in Religion, be bound to no mans example in Religion, be tied to no mans will, lusts, likings, but be free unto the service of Jesus Christ only, who hath paid a deare price for us. And that this is the meaning of the place will appeare, if we compare this verse with the five foregoing verses, 1 *Cor.*7.18,19,20,21,22,23.compared.

And that it is lawfull to call Master, doth appeare by these Scriptures.

Mal. 1.6. If I be a master, where is my feare? A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? And if I be a master, where is my feare? saith the Lord of Hosts. So *Psalm.* 132.2. As the eyes of servants look unto the hands of their masters, and as the eyes of a maid unto the hand of her mistris: so our eyes waite upon the Lord our God, *&c.* Nay, Christ himselfe calleth himselfe the Disciples master, *Ioh.* 13. 13,14. it is a notable place, ye call me Master, and Lord, and ye say well, [marke that, ye say well] for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one anothers. *Rom.*14.4. Who art thou that judgest another mans servant? To his own Master he standeth or falleth: *Eph.*6.5, 6. Servants, be obedient to them that are your Masters according to the flesh; and so forward to the end of *ver.* 9. Masters, give unto your servants that which is just and equall, *Col.* 4. 1. I shall name

one Scripture more, which alone of it selfe is enough to overthrow the whole body of the Quakers, and to lay them upon their backs: but I pray God it may bring them upon their knees, to beg pardon of God for breaking the peace of the Church upon such a false ground, 1 *Tim.* 6. 1, 2, 3, 4, 5. Let as many servants as are under the yoke count their own Masters worthy of all honour; that the name of God, and his doctrine be not blasphemed.

And they that have beleeving Masters, let them not despise them, because they are brethren, but rather do them service, because they are faithfull and beloved, partakers of the benefit. These things teach and exhort. Marke what followes, *ver* 3. If any man teach otherwise, and consent not to wholsome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse, he is proud, knowing nothing, but doting about questions and strifes of words, whereof commeth envy, strife, railings; evill surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gaine is godlinesse: from such withdraw thy selfe.

To which we may adde two Tenets of theirs of a higher nature.

6. That Infant Baptisme is no Ordinance of Christ, and therefore of no use in the Church of God.

Proofe. That this is theirs doth appeare by *Iohn Audlands* lastbook, against M. *Farmer*, and also in *Richard*

chard Farnworths book, intituled the heart opened by Christ.

Confut. 1. An expresse command I grant, is not to be found in the New Testament for Infant-Baptisme, no, nor yet an expresse command against it. Infants under the Law were circumcised at eight daies old, *Gen.*17. And this Circumcision was a seale of the righteousnesse of faith, *Rom.*4. 11. even of that righteousnesse of Christ made ours by faith: And in the roome of Circumcision under the Law is ordained Baptisme (or washing with water) as a seale of the same righteousnesse of faith: now if it had been the will of God, that Infants should not have been sealed, or this righteousnesse of faith sealed to them by Baptisme under the Gospell, as well as by Circumcision under the Law, he would have given an expresse command to the contrary, which neither Christ, nor his Apostles have done, therefore Infants are to be baptized.

2. If Baptisme should be denied to Infants under the Gospell, more than Circumcision under the Law, this inference must of necessity follow, That the Covenant of grace, now under the Gospell, would be of a farre more narrow extent, than the same Covenant or dispensation of grace was under the Law.

Ergo, Infants are to be baptized.

3. The Apostle Saint *Paul* saith, That the blessing of *Abraham* comes on the Gentiles, *Gal.* 3. 14.

Now

Now a part of the blessing of *Abraham* (and a great one too) was this, That his Infants, or male-children (for the female were uncapable of Circumcision) should be circumcised the eighth day, as a seale of the Covenant, *Gen.*17. or as a seale of the righteousnesse of faith, *Rom.*4.11. Now, how can the blessing of *Abraham* come on the Gentiles, if their Infants under the Gospell should not have the seale of the Covenant by Baptisme, as well as *Abrahams* had under the Law by Circumcision? Since Baptisme is commanded to us under the Gospell, in the roome of Circumcision, and doth seale the same Covenant.

Thus we have Scripture for Infant-baptisme: but you that deny it have none.

7. *That the Lords Supper is of no use in the Church of God, since the resurrection of Christ.*

Proofe. That this is theirs, is evident by the writings of one *Richard Farnworth* (who is a professed Quaker) in his book, intituled, *The heart opened by Christ.* And he seems to prove it by 1 *Cor.*11.26. For as often as ye eate this bread, and drinke this cup ye do shew the Lords death till he come, that is (saith he) till he come from the dead.

Confut. This Scripture, 1 *Cor.*11.26. doth plainly shew, that this Ordinance of the Lords Supper is to be continued in the Church of Christ till the second comming of Christ to judgement; for first, this Epistle was not wrot till after both the Resurrection and also Ascension of Christ; and also the comming

comming down of the Holy Ghoſt: for it was written by Saint *Paul*, and Saint *Paul* was not converted till after the comming down of the Holy Ghoſt, and therefore could not write it till after he was converted; and it was a preſent duty in the Church of *Corinth* when the Apoſtle wrote this Epiſtle, as appeares *ver.* 20. to the end of the Chapter; ſee *Acts* 2.46. and 20.7. So it is cleare that this Ordinance is to continue in the Church of Chriſt till the ſecond comming of Chriſt to judgement.

Reverence therefore, (deare Chriſtians) the antiquity of this ſo high, and heavenly a myſtery; for it was ordained by our Saviour Chriſt Jeſus himſelfe, when the world was three thouſand, nine hundred, foureſcore, and five years old, the foure and twentieth day of March, and in the three and thirtieth yeare of the Nativity of Jeſus Chriſt our Lord, above ſixteen hundred yeares ago; and hath been continued in the Church of Chriſt ever ſince, and muſt till his ſecond comming, as hath been ſhewed, 1 *Cor.*11.26. For as often as ye eate this bread, and drinke this cup, ye do ſhew the Lords death till he come.

It was never my purpoſe (Chriſtian Reader) to have wrote a Treatiſe of this Subject, till of late, finding none that have anſwered that Pamphlet ſet forth by *Iohn Avdland*, full of malice and ſpleen againſt our Magiſtrates and Miniſters. When I ſee two Hebrews ſtrive together, I cannot but ſay to him that did the wrong, why ſmiteſt thou thy fellow? *Exod.*2.13. Not out of any pragmaticall

diſpoſition, or love to contention, as all that know me can witneſſe, and God the ſearcher of the heart is witneſſe, but out of a heart unfeignedly affecting the Peace of *Sion*.

Remember, I pray you, that of Saint *Auſtine*, there are ſome who defend their opinious, not becauſe it is true, but becauſe it is their own; for ſo ſelfe-love doth draw men into errours.

I doubt not but I ſhall heare from ſome what *Moſes* did from the Hebrew, who made thee a judge over us? But Saint *Ierome* hath taught me not to regard ſubtill diſputes, nor reproaches.

My conſcience beares me witneſſe, that I have in this matter dealt ſincerely. And if I ſhould be ſmitten with the tongues and pens of any (yea, of many) yet the reducing of a few that erre, or ſatisfying of ſome that doubt, ſhall be a ſufficient comfort to me. It is an excellent ſpeech of a worthy ſervant of Chriſt, prayers are fitter for theſe times than controverſies. I would to God we were all effectually perſwaded of the truth hereof, for ſo controverſies might be eaſily decided, opinions might be turned into unity, contention into amity, and theſe lamentable digladiations which afflict the Church into the precepts and practice of piety and charity, whith bleſſing of peace the God of peace grant unto his Church, in his own good time; and I beſeech the God of peace and truth, to bring into the way of truth all thoſe poore ſoules that have erred, and are deceived. *Amen*.

FINIS.